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CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Front view of

St. Michael's Church.

CHARLESTON, S. C.

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OCTOBER, 1843.

No. 234.

FOR THE GOSPEL MESSENGER.

SERMON FOR THE FESTIVAL OF "ST. MICHAEL AND ALL ANGELS."

REVELATIONS vii. 1—"After these things I saw four *angels* standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth."

THE existence of *good* angels has, it is believed, never been questioned by any who call themselves Christians. That there are *evil* angels also is not only probable, but expressly declared in Scripture. As there are good and wicked among *men*, why should there not be opposite characters among *superior* creatures. If an angel have free agency, and we cannot conceive of intelligence without *this* attribute; may he not have transgressed, as man has? In the Scripture doctrine respecting "the evil angel," there is nothing irreconcilable with *reason*. It is true the Almighty might have prevented the existence of such a creature, and might even annihilate him, just as he might have prevented the existence, or crush in his birth, that monster, a man in rebellion against his Maker. But as we find God permits evil on the *earth*, we need not be surprised that he permits evil in the world of *spirits*. Instead then of torturing the declarations of God's word to make them agree with our prejudices, and wishes. Instead of presuming to exercise ourselves in such great matters; in things too high *for man*, let us beware, that this evil angel does not get an advantage over us. Let us watch his devices; resist his temptations; and pray constantly and fervently "from the crafts and assaults of the devil, good Lord deliver us." If *he* be strong, there is one stronger than *he*. With the armour of *God*, we can stand unhurt, in the midst of the fiery darts of the wicked. But without *this* armour, the conqueror of the giant, even David, was vanquished. Peter also, the bold, the generous, the honest, the ardently pious Peter, sunk into the character of a coward, and a traitor, *because* he presumed on his own strength.

As there are evil spirits, malicious, and busy in mischief, (the devil and his angels they are called in Scripture,) so there are good spirits, and there is every reason to believe that their number is considerably the greatest. "The chariots of God are twenty thousand, even thousands of angels, the Lord is among them, as in Sinai, the holy

"place"—(Psalm lxxviii. 17.) "And I beheld, and I heard the voice of many angels, round about the throne—and the number of them was *ten thousand times ten thousand*, and thousands of thousands." (Rev. v. 11.) It is said of the heavenly host that they are "a great multitude, which no man can number," "an innumerable company." The same is no-where said of the opposite party, and when we recollect that so many of the human race die in a state of infancy; and that there is expected a period of almost, if not universal righteousness during many successive generations, it is not unreasonable to indulge the hope that the region of the blessed will be far more *populous* than that of the condemned. But to return, there *are* good angels, and they are brought to our notice, in Scripture, that we may emulate their *bright example*. The lives of the good among men are recorded for the same reason. We are told of the manner in which the pious man passes his days, of the thoughts which occupy his mind, of the feelings which interest his heart, and of the labors to which his energies are directed. And all the time his reward is kept out of view. We often find indeed that like David he is a man of *sorrows*. Still there is something lovely in *goodness*. There is an attraction in the spectacle of virtue, though it be suffering virtue, which even the wicked cannot resist. Balaam felt a pure admiration for goodness, when he exclaimed "oh that I might die the death of the righteous!" And if it be thus useful to contemplate *human* virtue, so defective, so marred, and blotted, how much more useful must it be to contemplate the unalloyed, the spotless, the exalted virtue of an *angel*!

Blessed be God for a knowledge of those glorious and happy beings, who rest not day or night praising him; who excel in strength, and excel also in *virtue*; who always hearken unto the voice of *his* word, *submit* to his pleasure, and fulfil his commandments! Useful is that arrangement of our Church whereby we are called statedly to look into the *invisible* world, to animate our sluggish virtues by the spectacle of those persons, whose heart is pure as the river that flows at the right hand of God; whose devotion, as an intense flame, never slackens, but burns more and more through the everlasting ages; whose charity warms and gladdens the whole region; who dare not bring a railing accusation, (Jude ix., and 2 Peter ii. 11)—who are active, but not for *self*—active in the service of the Creator and his creatures; waiting upon the Lord, they renew their strength; they mount up with wings as eagles; they run and are not weary, they walk and are not faint. Sublime and beautiful is that picture of an angel sketched by St. John: "I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the *sun*, and his feet as pillars of *fire*." But their chief glory, their highest excellence, their greatest beauty, is their goodness. These angels are brought to our notice that we may reflect on the sources of their happiness. The happiness of every living creature depends essentially upon the *employment** of his faculties. And the highest degree of happiness will be his portion, whose faculties are employed on the most *suitable* objects. There is a *choice* in the objects placed before man. The mind may be engrossed

* "Indolent boys think nothing preferable to idleness, yet those very boys when they have a holiday, entertain themselves in some sportive *exercise*."

by *trifles*. The body *may* labor for the meat which perisheth. The heart may waste itself on creatures, or even on inanimate things, on the bubble of honor, or the dust of gold. In such cases, there is experienced so much enjoyment, as seems inseparable from *employment*, but there is wanting, that higher enjoyment which results from the consciousness that the gifts of the Creator have not been *abused*; and that our pursuits have been consistent with our rational, and immortal nature. Now the blessed angels make no *misapplication* of *their* powers. Their immortal appetite has found its proper aliment, the favor of him who is from everlasting to everlasting. Let men only imitate *them*, place their affections supremely on God—employ their minds with the sublime truths of religion—endeavor chiefly to gain the divine favor, not human favor, which, if it were not often gained without merit, and lost without a crime, is comparatively of little value, not wealth, which, if it were not a cheat, can influence our happiness only for a few years, not, in short, any thing beneath the skies, for our home is *beyond* the firmament, and the world, (which passeth away with all its pageantry,) *if it* can satisfy the inferior orders of creation, is too insignificant to fill the mind which was created for heaven, and to gratify the heart which shall flourish in immortal youth when the sun has grown dim with age, and the stars have burned out. Yes—let us transfer to earth the *spirit* of the angels—love to God and to man with a subdued selfishness—and the *employments* of those blessed spirits, devotion and charity—not excluding the concerns of the present life, but regarding them as of secondary importance. Let us do *this*, and we shall reap in a considerable degree the happiness of those angels—yes, happiness will once more as she did in the persons of our innocent first parents, and of our blessed Lord, come from her native sky to revisit the earth; and in this way too we shall be gradually preparing for admission into a better country, that heavenly Canaan into which we cannot expect to enter, unless our temper is in some degree assimilated to *that* of its blessed inhabitants. “There shall in no wise enter into it,” saith the Apostle, who was permitted to see its glory and beauty, “any thing that defileth.” I say then, the design of our Church in calling us (on this festival,) to contemplate the heavenly society is to remind us wherein consists the true felicity, as the true dignity of human nature—and to encourage us by witnessing the success of the angels in that grand pursuit of all beings, to seek our happiness not from the broken cisterns of this world, but from the fountain of God’s favor—in fine to cultivate their temper of love to God, and of love to man for God’s sake—the true secret of happiness both in this life and in that to come. David long since uttered the same sentiment. Who will shew us any good, *i. e.*, who will conduct man to the true good, the unceasing and anxious pursuit of philosophy? “Lord lift thou up the light of thy countenance upon us.” In *thy* presence is the fullness of joy. And the *beams* of that blissful presence, though they may lose some of their lustre passing through the thick shadows of this world—coming from an immeasurable distance, are our best comfort, our richest treasure in the present life.

Again. The good angels are brought to our notice to remind us, that they are interested in our welfare—that they are related to us as elder brothers, and therefore that we should be thankful, especially to our

heavenly father, whose instruments of good to us they are. By the appointment of God, it is the declaration of our Church, they succour and defend men on earth. And can any one doubt this doctrine? It is expressed almost in the very words of Scripture, "The angel of the Lord encampeth round about them that fear him and delivereth them." And if it be said, this refers to the Saviour who it must be admitted is sometimes called "*the angel*," we refer you to a similar declaration in the *plural* number—"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under thy feet." We read frequently of the kind offices rendered by the angels under the *old* dispensation. To Hagar in the wilderness on two occasions, when she was in great distress the angel of the Lord appeared for comfort and counsel. The warning to Lot and his family, to flee from the conflagration of Sodom was communicated by *angels*. It was the angel of the Lord, who defended Isaac from the knife just lifted to slay him; and a host of angels who attended his son Jacob on that journey when he entered the wilderness, Laban pursuing him, and his brother Esau in his front, threatening his life. The angel of God was a defender of Israel, first against Egypt, and subsequently against the Amorites and their neighbours. Moses, their captain, was expressly taught that the angel should go before him to succor and defend him. The usual *manner* in which they benefited men was, by conveying messages to them from the Almighty—messages of comfort and hope, as that to Manoah and to Gideon, and of *monition*, as that to Balaam, to the people of Israel at Bochim; and to the prophets, as to Elijah and to Zechariah. Indeed we are told that the *law* was communicated to the Israelites by the disposition of *angels*. If we look into the *New Testament*, we still see the blessed angels engaged in beneficence to man. It was an angel who announced to Zacharias, to Joseph, and to Mary, the intelligence the most interesting to them, and the most important to the world. It was an angel, who *warned* Joseph of the cruelty of Herod, and of the time when he might with safety return to the land of Israel. It was an angel who brought to the shepherds the good tidings of great joy to all people; and, in sympathy with their brethren of mankind, the angelic host sung that first and best Christmas hymn, "Glory to God," &c. Angels attended our blessed Lord on many occasions, and in what way could they have better testified their love to man, than by their affectionate services to this best friend of man. They ministered unto him in the wilderness *after* his fiery trial, and in the garden of Gethsemane, in the moment of his deepest sorrow, one of this holy band came from heaven to be with him. *Man* had *sealed* him in the sepulchre; but an *angel* rolled back the stone from the door, and two of them were found sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. When he was taken up into heaven, two men in white apparel, (angels they must have been,) came forward to his afflicted disciples with an address of consolation. When he cometh to judge the world, we are told that the angels will accompany him, to do him honor, and to execute his purposes of mercy, and retribution. Do we desire additional testimony of the interest of the angels

in the concerns of mankind? Art thou poor, and despised, and from extreme helplessness and disease, almost a disgusting object, as was Lazarus, in the eyes of the rich man? Thou art not beneath the notice of the angels. "*He* was carried by the angels into Abraham's bosom." Art thou a little one, so young, and of so obscure a condition, that the great, and the wise, and the busy scarcely recognize thy existence? Thou art not beneath the notice of superior creatures. "I say unto *you*, that in heaven *their* angels (so spake our Lord himself,) do always behold the face of my father which is in heaven." It may be thou hast neither the piety of Lazarus, nor the innocence of infancy, but if thou only hast *repentance*, the angels will befriend thee. "There is joy," says our Lord, in the presence of the angels of God over one sinner that repenteth."

It was an angel who opened the prison doors for St. Peter, who cheered St. Paul when shipwreck was inevitable, who prepared the healing waters at Bethesda, who directed Cornelius to the Apostle, who brought Philip to the honest Ethiopian, and conveyed to St. John the Book of Revelations, a rich treasure of prophecy for mankind to the end of time. It was an angel who punished unto death Herod, the murderer of the Apostle James, the *intended* murderer of St. Peter, and the blasphemer of his God. That they are present in our religious assemblies, and inspect more especially the conduct of God's ministers, seems to be implied in those Scriptures, "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth the head. For this cause, ought the woman to have power, that is a veil on her head, because of the *angels*." And St. Paul says to Timothy, "I charge thee before God, and the Lord Jesus Christ, and the *elect angels*, that thou observe these things, &c.—and of himself and other Apostles, we are made a *spectacle* unto the world, and to angels, and to men." Their presence on the great day of judgment, (probably intended to aggravate the shame of the sinner, and the satisfaction of the saint,) is expressly affirmed, "whosoever shall confess me before men, him shall the Son of Man also confess before the *angels* of God. But he that denieth me before men, shall be denied before the *angels* of God. He that overcometh, &c.—I will confess his name before my Father, and before his *angels*."

In one of his visions, St. John represents the benevolence of angels towards men, in the following emphatic manner: "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should *not blow* on the earth." *They* stood to protect the earth and its inhabitants from the noxious power of the wind, whether it should appear in the death-breathing zephyr, or the violent storm, sweeping to a common gulph the ships of the sea, the smiling harvest, the beauty and strength, and life of a whole city. Such are the evidences, that the angels entertain a lively interest in human concerns. And are we not *now* prepared to give an answer, or rather to assent to the declaration implied in the inquiry of St. Paul, "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

Let us briefly *apply* the subject: As the angels bear such a *relation* to mankind, as they ever have sympathized with our race, even

from the creation, when we are told they shouted for joy, and have performed for us valuable services, is it not reasonable, is it not proper, and the dictate of gratitude to honor them just as we do human benefactors, regarding them of course as *instruments* of the divine bounty, and through them looking up to him who is the author of every good gift. This is what the Church designs in "the Festival of St. Michael and All Angels," which we this day celebrate. She calls us to meditate on the beneficence of the angels, that she may excite not so much our gratitude to *them*, as to our common father in heaven. By awakening a recollection of the divine favors which those angels dispensed, we are naturally reminded of the transcendent perfection of the Creator of the angels. If the work is so excellent, how excellent its author! What an infinite disproportion! what an immeasurable distance, between the highest creature, and his Maker! But if the sense of his greatness, how much more is the sense of his *condescension* overwhelming! This God humbled himself to visit man on the earth—to be clothed with the *human nature*. And in this respect man is privileged *above* the angels. They have known no *such* love.

When we reflect on the wonderful *order* which distinguishes the works of God, on that harmony in the world of living creatures, whereby each class, from the angel to the emmet, is retained in its appropriate sphere of action, we cannot fail to admire the wisdom of the divine arrangements, and the power which so controls the whole, as to prevent the least disturbance. But let us farther improve the reflection by *cultivating* the love of *ORDER*. Contentment in that sphere, in which God has placed them, and a constant application of their powers to their *appropriate* duties: a cheerful submission to those who are higher than they, and a due regulation of time, and employments are some of the valuable fruits of this love of order. Oh that this order could prevail on earth, as it does in heaven! How greatly would it promote the general good, and individual peace, and usefulness, and respectability!

In contemplating the *moral* character of the angels, their blamelessness, holiness, and constancy, let us be humbled by the recollection of our many *sins*, our *defective* virtues, and our *interrupted* services. Blessed Lord they "*always* do thee service." But how much of *our* time is given to other Lord's, even to that world, the flesh, and Satan whom we have formally renounced at our baptism and confirmation! Oh may *their* zeal, *their* steadfastness, their bright example, not in vain be brought before us. "They succour and defend us on earth, *through Jesus Christ our Lord.*" They are ministers of *his* pleasure, almoners of *his* bounty. Let us be thankful for this, and all the other evidences of the *exceeding love of our blessed Lord*. And let us endeavor more and more, that all his benevolent dispensations, deeds and sufferings, may effect his gracious design—our freedom from sin, and our progress in holiness, and their sure consequence—our happiness in time, and in eternity. It is a beautiful and instructive arrangement by which the higher creatures are made to minister to those *beneath* them. Let it teach us *condescension*. If angels stoop to succour man, yea, if God himself condescend to succour man, shall man think himself too great to sooth in sorrow, to share in burdens, and to lift up from the *dust* his poor brother. "Whosoever will be great among you let him be your minis-

“ter. And whosoever will be chief among you let him be your servant. “Even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many.”

But when we are refreshed by the various streams around us, let us not forget, as we have already suggested, the *great fountain* from which they all issue. God is love. And whether it be from inanimate nature, or men, or angels, that we derive comfort and instruction, we should lift up our hearts in gratitude to Him, by whom these instruments of good were created, and by whom, they are unceasingly employed for the benefit of his creatures—for the advancement of the temporal, or the eternal welfare of human nature. At all times, in all places, and we may add for all benefits, from whatever quarter they may *seem* to come, it is our bounden duty to acknowledge *thy operation*, O Lord our God, therefore with angels and all the company of heaven, we laud and magnify *thy* glorious name, evermore praising *thee*, and saying holy, holy, holy, Lord God of hosts—heaven and earth are full of thy glory. Amen.

FOR THE GOSPEL MESSENGER.

Messrs. Editors,—In your paper for August, page 167, you have inserted W. Ten. when it should have been Wisconsin Territory. One of our Bishops has thus written on the subject:—

MISSION AT NASHOTAH, WISCONSIN TERRITORY.

Under “Contents Religious Intelligence,” I observed “Mission at Nashotah, W. T., and turned to it with eagerness. At the commencement of the notice I observe the words “Mission at Nashotah, W. Ten.,” and at the close persons are requested to direct to Mr. Breck in “W. Tennessee.” How this strange mistake could have occurred I cannot imagine. Will you please have the error corrected, and let the public know in the next No. that Nashotah is in the *Territory of Wisconsin*. If the health of Mr. Breck is preserved, the School will become, I think, one of the most remarkable and successful in Protestant, or if you please in true Catholic Christendom; and as there may be Churchmen in your region disposed to aid so primitive an institution, I am most anxious that there should be no mistake, or loss upon the subject, in consequence of the misprint of the *Charleston Gospel Messenger*.

NOTICES OF NEW PUBLICATIONS.

An Address to the Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, delivered at the annual commencement in St. Peter's Church, New-York, 1842. By William Rollinson Whittingham, D. D., Bishop of Maryland.—This publication, in every respect worthy of its justly celebrated author, has but very recently appeared, and we are gratified that we have an opportunity of participating in the instruction and incitement which it so richly furnishes.

Of the *Bible*, he thus writes: “The treasures of wisdom unto salvation, laid up in the written word, are to be drawn thence for your own

souls' nourishment, and for that of the Lord's people whom you are to serve. Were not diversities of gifts and ministrations needed in the Church, and sanctioned by the word and providence of God, the one study of the Bible would alone furnish ample occupation for all the time, and employment for all the faculties of every one who is to minister in things sacred. In it, as a common focus, all the rays of human learning may converge. Arts, sciences, linguistic studies, and æconomic theories, all minister to it as handmaids. The universal scholar, were there ever such a phoenix, would but have made ready to begin the work of breaking up the depths of wisdom stored in the oracles of God. You have sojourned here to little purpose, if you have not by this time learned that in the study of the Scriptures, an undivided lifetime might be well spent, and that a thousand lives bestowed upon it, would leave it unexhausted."

Of *other books* on Theology, he remarks: "The writers of the first three centuries, in a spirit that contempt and persecution kept free from the contamination of the world, saw more in the facts of sacred history, and in the words of revelation, than our eyes, darkened by the scales of sensuous pride and self-indulgence, are able to discover. Their simple but sharp-sighted faith might shame us, instead of affording theme for scoffs, were not our wilful blindness its own punishment, by deluding us into the belief that there is nothing more nor other than that *we see*. We need to love the Lord who bought us with a purer love, and to follow in His steps more closely, before we can judge aright of the skill of His early followers in using His Holy Word. For the twentieth time, or oftener, the perusal of the brief letters of the martyr-bishops of Antioch and Smyrna, and that most touching exhortation of Clement, whose name is in the book of life, to the Church of Corinth, will repay the student, merely regarded as a help to the proper appreciation and use of Scripture. If for no other end, take the fathers as your masters, and sit diligently at their feet, that they may teach you to reverence, love, and spiritually understand the blessed oracles of eternal life." *

* "Three or four of the earliest fathers studied with such care as to be thoroughly mastered, will do more to arm you against the daily thickening assaults of Rome, than whole tomes of modern controversy. Yet it would ill become you, laboring in a field thick sown with the dragon's teeth of sectarian life, to be unread in controversy. The works of Field, and Hooker, and Hall, and Laud, and Taylor, and Bull, and Stillingfleet, will prove invaluable assistants in the reviving controversy with Rome. Those of Hammond, and Leslie, and Law, and Waterland, and Horsley, and Jones of Nayland, are armories of weapons against hydra-headed heresy and schism in all its forms. Be not satisfied with the slender acquaintance you have as yet formed with those great names. Seek an intimacy with their works. Strive to imbibe their spirit. Aim to learn of them to drink at the fountains of which they drank, and walk in the strength in which they walked."

The Church occupies a *middle position*: "Discordant elements are clashing all around you, and rapidly resolving themselves into the two great antagonistic principles of error; Pantheistic infidelity on the one hand, and Popish sensuousness of worship, tyranny in discipline, and exaggerated distortions of Catholic doctrine, on the other. Between

the two, on an isthmus narrow, but of living eternal rock, stands the one holy Apostolic Church of Christ, the Lord and Saviour. As His body visible among men, sent forth with the Pentecostal Gift to abide His second coming, commissioned in His name to preach glad tidings of redemption, and seal it to the individual believer in saving ordinances, to teach, exhort, premonish and rebuke with all authority, and to bind or loose on earth what is bound or loosed in heaven, she bears, in the written word, her letter of commission in her hand, reading it as she has always read it, and holding it forth, without fear or shrinking, for all to read, and own her teaching true. In and for that mystic spouse of Christ you seek to minister, as stewards of the mysteries she holds in trust, and preachers of the one only Gospel she has received. To do so faithfully, you must needs expose yourselves to opposition, misrepresentation, and reproach. On either hand those who have despised her teaching and flown off to an extreme, will see you in a line with the opposing error; and to the Protestant Sectarian you will appear as Papists, while the Romanist will behold you as if mixed up in the motley host of modern schisms. Both pervert the Scriptures to their several ends. Both rely on their personal infallibility of judgment as the criterion of truth. Both mutilate and distort the faith once delivered unto the saints. To both you must oppose, as the only human means of at once defending your own position and convincing the gainsayer, the testimony of the Church given always, every where, and by all her acknowledged children, to the great Catholic truths, and the unchanging apostolic order. Antiquity will confound the Romish innovator: universality and consent the schisms of British growth, and the mushroom family that is sprung out of their decay."

Pray without ceasing: "There are days of study in an hour of prayer. Students you *ought* to be, and nothing but the most imperative necessity will excuse you before God, if you be not: but men of prayer, you *must* be, and no plea will avail to shelter you from the punishment of hypocrites and unfaithful servants, if you prove remiss in that high privilege and sacred duty. In all its forms, from the solemn public worship of the congregation, daily if within your reach, and on all accessible opportunities, to the unbreathed ejaculation of a heart abstracted from the world around it, ascending continually to the presence of its ascended Lord and Intercessor, be assiduous, earnest, unwearied in prayer. Count no time lost, no engagement sacrificed in vain, that is given up to prayer. By prayer you may scale heaven to draw down blessing on your labor. By prayer you shall conquer earth and hell if leagued against you. In prayer you get the victory over your most dangerous adversaries—your own deceitful and corrupt hearts. Pray that the Lord may increase your faith. Pray that He will keep you humble. Pray that He may fill you with that child-like spirit to which He has promised the inheritance of His Father's kingdom, and in which He perfects strength. Aim to live in a constant readiness for prayer, and disposition to it, with a soul, resilient as it were, from the polluting touch of the sinful world around it, and ever springing back to its rest in God."

Heresy and schism go together: "Such degrading views of Holy Writ, seem ever to have prevailed in company with a corresponding

disesteem of the organization of the Church, which is its divinely constituted witness and keeper. The men who have been most prone to disparage the ministry of the successors of the Apostles, and the mysteries committed to their stewardship, in ostensible jealousy for the authority and efficacy of the Written Word, have proved themselves readiest to depress the Scriptures to the level of human compositions, to deprive them of their sacredness and divine impress, and, as far as in them lay, to empty them of their fulness of grace and consolation."

A Sermon delivered in St. Luke's Church, Seaford, Sussex County, Delaware; on the Sunday after Ascension, May 28th, 1843; at the Consecration of St. Luke's Church, and Ordination of Mr. John Long to the Order of Deacons. By Alfred Lee, D. D., Bishop of the Diocese of Delaware.—Important truths and usages are here vindicated and illustrated in a remarkably neat style, and with force. As to our custom of consecrating Churches, the Right Rev. author writes: "Who can doubt the propriety of publicly dedicating a building, erected for the worship of God, the preaching of the gospel, and the administering of the ordinances of Christ, by a solemn service, to its appropriate use; of separating it from all common and unhallowed purposes, and of calling upon the Lord in special prayer and supplication for his blessing upon the edifice thus set apart, and his favorable presence amid those who shall be in all time to come gathered there. In turning to the Scriptures we find full warrant for such observance. When the tabernacle had been completed by Moses, it was erected with great solemnity on the first day of the first month, and Aaron and his sons were anointed, clothed with the prescribed garments, and sanctified to minister in it before the Lord. 'Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.' The dedication of the temple by Solomon, which has been read to you as one of the lessons of the morning, is described by the pen of inspiration with great particularity, as a service highly acceptable to God; and the same token of the divine presence was given as at the rearing of the tabernacle." * * "That this sentiment of reverence for hallowed places should extend to the buildings erected for Christian worship, is obvious, both from the similarity of their object, the adoration of the same God, in the same holy manner, and from the sentiment recorded in St. Paul's first epistle to the Corinthians. He is reproofing them for their scandalous abuse of the Lord's supper; and one of his expressed reasons for rebuke, is their contempt thus manifested for the sacred edifice, the place, whatever it might have been, in which they assembled for public worship and Christian ordinances. 'What! have ye not houses to eat and to drink in, or despise ye the Church of God.'"

On a stale charge, he writes: "Sometimes our Church is accused of Popish tendencies, although it would seem enough to dispel such calumny, to advert to the fact, that the men who fought the battle of the English Reformation, threw off the usurpations of the Roman See, and gave their bodies to be burned for Protestant truth, were Bishops, ministers and members of the Church. Where, in the annals of our fatherland, are the martyrs to Romish cruelty to be found, except among her sons? And where are the most complete exposures of the unsoundness

and anti-Christian perversions of the Romish body, but in the writings of her champions? Neither can we forbear to notice, among the hostile demonstrations of the present day, an attempt to excite prejudice against her as unfriendly to the republican institutions of our land; and this, in face of the historical fact, that many of the patriots of our revolution, including him who is styled the father of his country, lived and died within her fold."

On Episcopacy thus: "In holding to a ministry of three orders, bishops, presbyters and deacons; to the first alone of whom is committed the power of ordaining men to the sacred office; in maintaining the succession of this ministry from the apostles downward, and in believing it a matter of conscience to recognize those only who are thus ordained, as our pastors; we are only acting upon the opinion, the unanimous opinion of the Christian Church, for the first fifteen hundred years of its existence. We agree with the great majority of those who call themselves Christians, throughout the world, at this very time. It is not therefore a new or strange doctrine." * * "That there is some color of probability in our opinions would appear from the fact that many of the most learned, reflecting and pious of the ministry of other bodies, have been led, after careful examination and study of the subject, to renounce their former connexions, and seek what they have concluded to be valid ordination, in the Church." * * "We cannot but mourn over the divided and distracted state of our Lord's earthly kingdom. We grieve to see divisions, strifes, emulations and heresies multiplied and still multiplying. We observe each sect in turn, which hath broken off from the primitive Church, rent and torn by internal schisms. Altar is raised against altar, and partizan efforts for aggrandizing particular bodies have usurped the place in religion of zeal for the glory of God, and love for the souls of men. We cannot but attribute these manifest evils to causeless separations from the original Church and ministry of the Gospel. We fear to be involved in the responsibility of perpetuating such a state of things. We can see no remedy but in a return to primitive order, and to the ministry originally authorized."

Characteristic Excellences of the Liturgy; a Sermon preached in Christ Church, Andover, Sunday evening, April 2d, 1843. By the Rector the Rev. Samuel Fuller, D. D. Published by request of the Vestry.

The motto,

"Mine is no solitary choice,
See *here* the seal of saints impress'd;
The prayer of millions swells my voice,
The mind of ages fills my breast."

is a terse description of our admirable Prayer Book, and on the trite subject of its value, our author has succeeded in presenting several striking thoughts, and illustrations, and in collecting many important facts. One Scriptural characteristic in particular is thus happily noticed: "Having stated with all possible plainness and fidelity the guilt, the depravity, the helplessness of man, and the sufficiency of the Saviour's meritorious sacrifice to remove all guilt, and the efficacy of his grace to cleanse all pollution—having stated these truths, themselves the great pillars, upon which the gospel system is built, the Liturgy, like the

Bible, *attempts no explanation*. It leaves them, just as the Bible leaves them, where it finds them. It receives and strenuously inculcates these truths, because they are revealed by God, and having done this, it dares not speculate, where God has covered everything with an impenetrable veil of darkness. While therefore it teaches the absolute divinity of Christ, and teaches it because the Scriptures themselves teach it, it attempts no explanations of this mystery. It has no refined speculations upon the nature of the atonement—no curious inquiries respecting the guilt or depravity of man—no intellectual or doctrinal gladiatorship to perform—no feats of mental daring to astound the spectators—no presumptuous treading close to the burning throne of God—no impudent gazing where angels veil their faces. No! the Liturgy teaches us to believe, not to speculate—to adore and love, not to be wise beyond what is written. While the Liturgy exalts and purifies the mind, by placing before it great and noble truths, it does not labor to make it acute and disputatious. Its principal work is with the *heart*. This it strives to lead to God, and to inspire with love for Him, who died upon the cross. The Liturgy contemplates every Church, as a house of prayer, and as a school, where the affections are to be trained for heaven, and not as a den of dark metaphysical subtleties where airy nothings perpetually conflict in profitless warfare.”

On the importance of its antiquity, he thus writes: “We can rely upon its expositions of revealed truth, with the full conviction that we have the truth as it was received by the Church universal, at a time when error could have made but small inroads upon her faith. If the Church of Christ was not as a whole uncorrupt in doctrine in these early ages, it will be difficult to find when she has been. We can thus feel assured, that we have the faith as it was first delivered to the saints; that we address God in a way in which he delights to be addressed; and that, if offered in faith, our prayers and praises will be accepted by him; they will ascend as the incense—they will be a grateful sacrifice.” But we are especially obliged to the learned and judicious author for the *facts*, he has here made more public.

“The Service of our Church is far more ancient than the Roman Missal.”—*Milner's Church History*.

“The prayers and services were in use from the first ages of Christianity, and many of the best of them before the name of Pope or Popery was known in the earth—next to the Bible, the Liturgy is the book of my understanding and my heart.”—*Dr. Adam Clarke, the Methodist Commentator*.

“It is a miscalculation to date the beginning of the English Church from the Reformation. It was a Church, ancient and glorious, *many hundred years before Popery began*, planted by the hands of the Apostles, flourishing under Bishops and a glorious priesthood, till about the 7th century, when the Church of Rome leapt into the authority of a parent. From this time, the English Church, like her other sisters, sat down a captive many hundred years, till the great release of the Reformation.”—*Rev. Dr. Bisse's Beauty of Holiness in the Common Prayer*. See also *Churton's Early English Church*.

The hymn, *Gloria in Excelsis*, has in its present form been in existence more than 1,500 years.

The *Te Deum* was in use in the Church as early as the 5th century—as were also several of the Collects. Most of the others are copied almost literally from the Sacramentary of Gregory of the next century.—*Milner's Church History*, Cent. VI. c. 8.

The use of the Doxology in public worship can be traced to the times immediately succeeding the Apostles. Both the Creeds are in substance equally ancient.—*Pearson on the Creed—Appendix*.

The Litany is derived from that of Gregory of the 6th century, from which it does not much differ. In many things, it also resembles the Litany of Ambrose of the 4th century. * * “Her sense of sin was so deep, that she, at times, seemed to think it almost impossible that she could be saved; but her reliance on her Saviour seemed to triumph over every doubt; and nothing could exceed her ecstasy and joy, when I said, on parting with her, that I could not help wishing that I was as near my entrance into glory as she was hers. On inquiring by what means she had been brought to such a reliance on Christ, she told me that her sole means of grace for many years, (I think forty,) had been a Common Prayer Book, which she appeared to know by heart.”

“I have been (writes Rev. Mr. Forman,) applied to by American Congregational Missionaries for more than I could supply. They felt the need of Offices of Marriage, of Burial of the Dead, and of Baptism—altered of course in some degree. Situated in the midst of Churches which think so much of form, they felt it necessary to have some formulary; and they could find none equal, in spirituality or soundness of doctrine, to our own.”

By the “Christian Knowledge Society,” the Prayer Book is distributed in more than twenty languages.

The Dream of Life, and other Poems; by ——— Moultrie. 1843.—Rev. Mr. Moultrie, well known as the author of “My Brother's Grave,” has given to the world a second volume, containing “The Dream of Life, Lays of the English Church, and other Poems,” (Pickering.) Nothing can be more pleasing, unaffected and gentle than Mr. Moultrie's style; he has the art of securing and carrying with him the interest of the reader more than some poets, in whom there might yet be more to admire. His subjects are hazardous, because familiar and domestic. His poetry begins at home;—his former self, friends, school fellows, acquaintance, Church services, sacred seasons, are all brought within a charmed circle, and invested with a light as soft and sober, but perhaps more pure and religious than that which characterizes Crabbe's somewhat similar compositions. The “Lays of the English Church” are modestly intended to be to general and unlearned readers, what “The Christian Year, and other works of that pure school, are to persons of cultivated and imaginative minds.” This is too much of a distinction. “The Christian Year,” we are glad to say, is a favorite with many who are unlearned: and Mr. Moultrie's poems will be read with pleasure by the most cultivated and imaginative.—*British Critic for July*.

Farewell Sermon, preached by the Rev. James W. Miles, (Missionary of the Protestant Episcopal Church to Mesopotamia,) in St. Michael's Church, Charleston, on the evening of Aug. 20th, 1843.—Charleston, S. C., B. B. Hussey, printer, 48 Broad-street.—We have little sympathy

with such as would have the prophet of the Lord on all occasions speak unto them smooth things, and as little with those who go to the house of God for the sole purpose of having their ears tickled with fine words, or merely to indulge the sympathetic emotions which may be alike excited from the pulpit or the stage. If any such were among the multitude that thronged St. Michael's, on the evening of Aug. 20th, 1843, we are happy that they were disappointed of their anticipated gratification. For, on an occasion like that, of bidding adieu to a servant of Christ, who, at our bidding, and God's bidding, has taken up his cross to serve his Master in a far off land, among strangers, and cold friends and enemies to the cause he is sent to advocate, demands something more than tears and transient sympathies; it calls for the lowliest prostration of heart at the throne of Grace, with strong supplication and prayer for the overshadowing of the Almighty to protect and guide our brother on his lonely mission—for wisdom, and understanding, to “understand the Scriptures,” and “the spirit of truth to guide him into all truth,” that, if he is spared to reach that distant land, he may not, even unwittingly, sow the miserable “tares” of strife and contention, of which we are reaping such bitter harvest; but replenish that ancient and almost fruitless portion of Christ's vineyard with “the good seed,” and that it may “take root downward and bear fruit upward,” an hundred fold to the glory of God.

But some, bosom friends, and zealous supporters of the Missionary, who went not so much to hear as to pray—not so much to say “farewell,” as to beg God's blessing on his head, heard words from his lips of such uncertain sound, as, for the moment, threw a cloud over their bright hopes of his being the honored instrument of Christ to “stir up the grace of God” in the hearts of those ancient Christians who have so long neglected and abused his mercies. It is extremely gratifying, therefore, since he uttered these words on the eve of departure, that he had the forethought to publish his “Farewell Sermon,” giving his friends opportunity to weigh his words, and silence those who would accuse him wrongfully. Charity inclines us always to believe one sincere in his professions. Is he not then wrongfully accused by such as say, (and we have heard intimations to that effect,) that, leaving the sober principles of the Gospel, “as our Church hath received the same,” he is going forth bearing the seeds of discord, to “preach for doctrine the commandments of men, not only at variance with the truth as it is in Jesus, but destructive of the very existence of his visible body? If sincerity is any where to be found, surely it must be at the Altar of God. Unless we are so uncharitable as to suppose him recreant to his trust, we must believe that he will do his best, as he solemnly vowed before God and his servants, to “minister the Doctrine and Sacraments, and Discipline of Christ, as the Lord hath commanded, and as *this Church* hath received the same.” Believing one of his ardent piety would not long choose between death, or a violation of his vows, not only does charity incline, but duty bids us view all his expressions of opinion through the medium of the Church. Viewed in this connexion, how clearly does he expose the fallacy of that hope, whether in any particular branch of the Church as a body, or in an individual member, which reposes *entirely* on the outward form.—“They may content themselves by saying, that when

our Lord declared, 'I am with you always even unto the end of the world,' he only meant that some particular external organization should always be found upon earth, and that having that, they have the fulfilment of the promise. But Christ is not to be found in an organization, for 'the kingdom of God is within you,' and while he will ever show that he is always with his Church, according to his promise, by the exhibition of his grace in his people, none can warrantably claim that he is with them, in whom his spirit is not exhibited. 'If any man,' hence any Church, or any collection of men, 'have not the spirit of Christ, he is none of his.'"—*Farewell Sermon, page 6.*

True, most true it is, that for saving efficacy, "Christ is not to be found in an organization" which brings forth *none* of the fruits of the spirit; for "every branch *in me* (saith Christ,) which beareth not fruit He taketh away." Though, we may in charity believe that the Churches of Western Asia are not so entirely barren, as to have provoked against them the sentence of *utter excision* from the true vine, and therefore have some life from Christ in them; of which indeed, the continuance so long, under such mighty and humanly speaking, overwhelming obstacles, of their perfect apostolical organization, is not only an evidence, but proof also of Christ, with them, fulfilling his promise, by manifesting his power in their weakness; yet such is the strong tendency of the human heart to rely on some act of its own, whether of *faith* or compliance with some rite, they much need to have—"the futility of a formal religion and carnal reliances, and of a legal spirit, and of self-righteousness in every subtle phrase, and of the emptiness of mere rites, thoroughly exposed."—*Farewell Sermon, page 10.* And to this end what can be more fit, than consistently with the Gospel as received by the Church,—“the plain preaching of the totally ruined and corrupt state of man, the absolute necessity of conversion by the operation and effectual calling of the Spirit of God, and salvation by God's precious gift of faith alone in a crucified Saviour, whereby the sinner's sins are laid upon his Redeemer, and washed away by his precious blood; and that Redeemer's righteousness is imputed for justification to the brand plucked by eternal love from righteous condemnation.”—*Farewell Sermon, page 10.*

Thus stirring up their minds *by way of remembrance*, showing them "the hole of the pit from whence they were digged," and the exceeding love of God towards them, by graciously preserving among them those, unworthy though they be, to whom Christ Jesus "has committed the ministry of reconciliation," by which they have been snatched as brands "plucked by eternal love from righteous condemnation;" for, "not by works of righteousness which we have done, but according to his *mercy* he saved us by the washing of Regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made *heirs*, according to the hope of eternal life"—(Tit. iii. 5.) He is going to meet them then as brethren. But as there is too great reason to believe that they, and not they only, stop short at the Apostle's assurance, "there is no condemnation to them that are in Christ Jesus," and thus stay themselves on the mercy of God, shown in their "election through grace," and Regeneration "by water and the spirit," he will show them the fallacy and

emptiness of such hope by declaring to them the whole truth, that "there is no condemnation to them who are in Christ Jesus, *who walk not after the flesh*, but after the spirit."

That he is fully set thus to declare the truth as it is in Jesus, is evident from the witnesses which he names, whose opinions he adopts as his opinions. To remove the least shadow of a doubt, we subjoin a few short extracts from Ridley, Bradford, Hooker, Beveridge and Simeon, whom he takes for guides into the truth, and who have found it.

ON DEFERENCE TO TRADITION, AND RESPECT FOR THE FATHERS.

"Although the word *Καθόλικος* properly signifies universal, yet they [the ancient fathers,] commonly used it in the same sense as we do the word Orthodox, as opposed to an heretic, calling an Orthodox man a Catholic, that is a son of the Catholic Church; and taking it for granted that they, and *they only*, which constantly adhere to the doctrine of the Catholic or Universal Church, are truly Orthodox; which they could not do, unless they had believed the Catholic Church to be so. And besides that, it is a part of our very creed that the Catholic Church is holy, which she could not be, except free from heresy, as directly opposite to true holiness."—*Bishop Beveridge, Works ii. 197.*

"In that the Church of God is in doubt, I use herein the wise counsel of Vincentius Lirinensis, whom I am sure you will allow, who giving precepts how the Catholic Church may be in all schisms and heresis known, writeth in this manner: 'when,' saith he, 'one part is corrupted with heresies, then prefer the whole world before that one part; but if the greatest part be infected, then prefer antiquity.' In like sort now, when I perceive the greatest part of Christianity to be infected with the poison of the see of Rome, *I repair to the usage of the primitive Church.*"—*Ridley's Life of Ridley, pp. 613, 614.*

"For we have (high praise be given to God therefore,) more plainly, evidently and clearly on our side, all the Prophets, all the Apostles, and *undoubtedly all the ancient ecclesiastical writers which have written until of late years past.*"—*Translation of a Letter to his brethren in captivity, Martyr's Letters, pp. 29, 30.*

"Two opinions therefore there are concerning the sufficiency of Holy Scripture, each extremely opposite unto the other, and *both repugnant unto truth.* The schools of Rome teach Scripture to be unsufficient, as if, except traditions were added, it did not contain all revealed and supernatural truth which absolutely is necessary for the children of men in this life to know, that they may in the next be saved. Others justly condemning this opinion, grow likewise unto a dangerous extremity, as if Scripture did not only contain all things in that kind necessary, but all things simply, and in such sort, that to do any thing according to any other law, were not only unnecessary, but even opposite unto salvation, unlawful and sinful."—*Hooker's Ecc. Polity B. ii. Ch. viii.*

"Which opinion" [that human authority is nothing worth in divine matters] "being once inserted into the minds of the vulgar sort, what it may grow unto God knoweth. Thus much we see, it hath already made thousands so head-strong even in gross and palpable errors, that a man whose capacity will scarce serve him to utter five words in sensible manner, blusheth not in any doubt concerning matter of Scripture, to

think his own bare *yea*, as good as the *nay* of all the wise, grave, and learned judgments that are in the whole world: which insolency must be repressed, or it will be the very bane of Christian religion."—*Hooker Eccl. Polity, B. ii. Ch. vii.*

ON THE SACRAMENTS.

"There is no need to hold the dogma of Transubstantiation, in order to believe that Christ is imparted in the Eucharist, because he is equally imparted in Baptism, and yet no one contends that the water is transubstantiated." "As the body is nourished by the bread and wine at the Communion, and the *soul by grace and spirit with the body of Christ*; even so in Baptism, the body is washed with the visible water, and *the soul cleansed from all filth by the invisible Holy Ghost*, and yet the water ceaseth not to be water, but keepeth the nature of water still. In like sort in the Sacrament of the Lord's Supper, the bread ceaseth not to be bread."—*Ridley's Life of Ridley, pp. 684, 669.*

"As therefore in Baptism, is given the Holy Ghost and pardon of our sins, which yet lie not lurking in the water; so in the Lord's Supper is given unto us the communion of Christ's body and blood, without transubstantiation, or including the same in the bread. By Baptism the old man is put off, and the new man is put on, yea, Christ is put on without transubstantiating the water. And even so it is in the Lord's Supper."—*Bradford's Sermon on the Lord's Supper, quoted in Wordsworth's Life of Latimer, iii. 236.*

What new notions, incompatible with the Church, that "new-fangled theology from a distant Island," inculcates, we are unable to say, not being conversant therein. But as a good man, of high standing in the English Church, says, "I am *not* one of those who would say, read the Oxford Tracts, and take for granted every opinion there expressed," no true Churchman can but rejoice with our Missionary brother, if he has been thus carried away with them, that the "mists," and "clouds" have been removed from his eyes; his "vaccillations settled," and his faith "established on the ancient rock of God's word," according to "*the sound views of the Reformers.*"

We hope none will be so uncharitable as to think that now, his mind being just cleared of "the mists of (one) new-fangled theology," he will run into all the wild extravagances of another. What though he makes honorable mention of the author of a subtle system; it has long been a maxim "*nil de mortuis, nisi bonum,*" and truth is none the less precious, found at Rome, or Geneva. At either place there may perchance be what is not unworthy our attention; for though the serpent was the subtle instrument of man's seduction and fall, our Lord bids us "be wise as serpents." And that he not only endeavors to be thus wise, but to join with this wisdom the "innocence of doves," by holding fast the "faith once delivered to the saints," as the Holy Catholic Church received, and this branch of it maintains and teaches the same, read below what another author, whose opinions he adopts as his opinions, says are *the sound views of our Reformers.*

"In the baptismal service, we thank God for having regenerated the baptised infant by his Holy Spirit. Now from hence it appears that in

the opinion of our Reformers, regeneration and remission of sins did accompany Baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for *the seed then sown in the heart* of the baptized person to grow up and to bring forth fruit; or that he could be saved in any other way than by a *progressive renovation* of his soul after the divine image? Had they asserted any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their sentiments than such an idea as this; so far from harboring such a thought, they have, and that too in this very prayer, taught us to look to God for that total change both of heart and life, which long since their days has begun to be expressed by the term regeneration. *After thanking God for regenerating the infant by his Holy Spirit*, we are taught to pray 'that he being dead unto sin, and living unto righteousness, may crucify the old man, and utterly abolish the whole body of sin,' and then declaring the total change to be the necessary means of his obtaining salvation, we add, 'so that finally with the residue of the Holy Church he *may* be an inheritor of thine everlasting kingdom.' Is there (I would ask,) any person that can require more than this? or does God in his word require more? There are two things to be noticed in reference to this subject, the *term* regeneration and the *thing*. The term occurs but twice in the Scriptures; in one place it refers to Baptism, and is distinguished from the renewing of the Holy Ghost; *which however is represented as attendant on it*; and in the other place it has a totally distinct meaning unconnected with the subject. Now the *term* they use as the Scripture uses it, and the *thing* they require as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved without experiencing all that *modern* [ultra Protestant] divines have included in the term regeneration; on the contrary, they do both there and in the Liturgy insist upon a radical change both of heart and life. Here, then, the only question is *not* 'whether a baptized person can be saved by that ordinance without sanctification, but whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion; *but it cannot be positively decided in the negative*; because we cannot know, or even judge of it in any case whatsoever, except by the fruits that follow; and therefore in all fairness it may be considered only as a doubtful point; and if he appeal, as he ought to do, to the Holy Scriptures, they certainly do, in a *very remarkable way*, accord with the expressions of our *Liturgy*. St. Paul says, 'by one spirit are we ALL baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been ALL made to *drink into* one spirit! And this he says of all the visible members of Christ's body—(1 Cor. xii. 13, 27.) Again, speaking of the whole nation of Israel, infants as well as adults, he says, 'they were all baptized unto Moses in the cloud and in the sea; and did ALL eat of the same spiritual meat; and did all drink of the same spiritual drink; for they drank of that spiritual rock that followed them; and *that rock was Christ*—(1 Cor. x. 1, 4.)—Yet, behold, in the very next verse he tells us that, 'with many of them God was displeased, and overthrew them in the wilderness.' In another place he speaks more strongly still: 'as many of you,' says he, 'as are baptized into Christ,

have put on Christ.' Here we see what is meant by the expression 'baptized into Christ:' it is precisely the same expression as that before mentioned of the Israelites being 'baptized unto Moses:' the same preposition *as* is used in both places; it includes all that had been initiated into his religion by the rite of Baptism; and of them **UNIVERSALLY** does the Apostle say, '*they have put on Christ*. Now I ask, have not persons who scruple the use of that prayer in the Baptismal Service, equal reason to scruple the use of these different expressions?

"Again—St. Peter says, 'repent and be baptized every one of you *for the remission of sins*'—(Acts ii. 38, 39.) And in another place, 'Baptism doth now save us'—(1 Pet. iii. 21.) And speaking elsewhere of baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, '*he hath forgotten that he was purged from his old sins*'—(2 Pet. i. 9.) *Does not this very strongly countenance the IDEA WHICH OUR REFORMERS ENTERTAINED, THAT THE REMISSION OF OUR SINS, AND THE REGENERATION OF OUR SOULS, IS ATTENDANT ON THE BAPTISMAL RITE?* Perhaps it will be said that the inspired writers spoke of persons who had been baptized at an adult age. But if they did so in some places, they certainly did not in others; and where they did not, they must be understood as comprehending all, whether infants or adults; and therefore the language of the Liturgy, which is *not a whit stronger than theirs*, may be both subscribed and used without any just occasion of offence.

"Let me then repeat the truth before God: though I am no Arminian, I DO THINK THE REFINEMENTS OF CALVIN HAVE DONE GREAT HARM IN THE CHURCH; they have driven *multitudes from the plain and popular way* of speaking used by the inspired writers, and have made them unreasonably and *unscripturally* squeamish in their modes of expression; and I conceive that the less addicted any person is to systematic accuracy, the more he will accord with the inspired writers, and the more the views of our Reformers. I do not mean, however, to say that a slight alteration in two or three instances would not be an improvement, since it would take off a *burthen* from many minds, and supersede the necessity of labored explanations: but I do mean to say that there is no such objection to these expressions as to deter any conscientious person from giving his unfeigned assent and consent to the Liturgy altogether, or from using the particular expressions which we have been endeavoring to explain."—*Simeon's Works*, vol.ii. p. 259.

SELECTIONS.

BISHOP DE LANCEY'S CHARGE.—Extracts from it.

Note B.

ON THE SEVENTEENTH ARTICLE.

The bearing of the XVII., which treats of Predestination, upon the point of the Universal Redemption of Christ, is, of course, indirect.

Inasmuch, however, as that Article asserts a doctrine of Election, and inasmuch as if the Calvinistic idea of Election be the kind of Election which it teaches, the doctrine of a limited atonement will flow from it,

as a matter of consequence, some remarks appear to be needed to obviate the objection which may arise from this quarter.

There are four senses in which the term "Elect" is employed by Theological writers :

1. In the Calvinistic sense, "the Elect" are certain "individuals chosen out of the world" by the decree of God, unto faith, and holiness on earth, and to salvation hereafter, while the residue of mankind are either reprobated by actual decree, or passed over and left, to eternal punishment.

2. In the Arminian sense, "the Elect" are individuals chosen out of the world to eternal life, in Divine foreview and foreknowledge of the repentance and faith which they exercise, and which, others, who may, if they will, repent and believe, do not exercise, and therefore perish for ever.

3. In the sense of those writers who understand "Election" to indicate mere national privileges, "the Elect" are the *nations* elected to Christian privileges out of the mass of idolatrous nations on the earth.

4. In the sense of the Church, as we think, "the Elect" are *the members of the visible Church of Christ*; enjoying the means of grace, and the hopes of glory within that fold, by the due use of which, they make their calling and election sure : the cause of their election being the free grace and goodness of God through Christ.

Now it is only with the first of these four senses of the term "Elect," that the doctrine of the universal redemption of Christ conflicts. That the XVII. Article is *not* to be understood in the first, or Calvinistic sense, which would of necessity imply a limited atonement, we think is proved by the following considerations :

1. Because the Calvinistic view of the Article is incompatible with the explicit declaration of the XXXI. Article, which asserts that Christ died for all men, and also with the XVI. Article, which implies that men may fall from grace.

2. Because nothing is said in the Article about reprobation, which is the necessary correlative of Election, if the term is used in the Article in the Calvinistic sense.

3. Because the Calvinistic sense is incompatible with the general tenor of the Liturgy and Offices of the Church.

4. Because it is inconsistent with the word Elect, in the English Prayer Book, which, in the Baptismal Service, speaks of every baptized child and adult, as admitted by baptism into the number of God's faithful or *Elect* children; *every one* of whom is taught in the Catechism, to believe in the Holy Ghost, who sanctifieth *him*, and *all the Elect* people of God; and in the Burial Service, to pray that God would shortly *accomplish the number of his Elect*, and hasten His kingdom.

5. Because the Calvinistic sense of the Article is contradictory to the express declaration of the Homily, asserting that *Christ died for Adam and all his posterity—"all that should come after him."*

6. Because the Article was drawn up, as appears historically, under the advice and influence of Melancthon, who rejected the Calvinistic idea of Election.

7. Because the Calvinists of a latter day, denounced the Article as defective; proposed, as in the Lambeth Articles, to add something to it,

to make it speak Calvinism, which, of course, in their view, it does not speak. The proposed addition was in this strain—"From eternity, God predestinated some to life, and reprobated others to death." "The number of the predestinated is predefined and certain, which number can neither be increased nor diminished."

8. Because the Article interpreted in conformity to the Prayers, Offices, and Homilies of the Church, speaks in harmonious and consistent language, while it demands most extraordinary ingenuity to reconcile the Calvinistic interpretation of the XVII. Article with the other Articles, and with the Prayer Book.

To develope these several considerations, would be to write, not a note, but a book. I conclude this point, therefore, with the following quotations from Faber :

"In respect to the point of ideality, the Anglican Church, when in the XVII. Article, she speaks of *Predestination to life*, teaches not an *Election of certain individuals, either absolute, or provisional, DIRECTLY and IMMEDIATELY, to eternal happiness*. But she teaches, an *election of certain individuals into the Church Catholic, IN ORDER THAT THERE, according to the everlasting purpose, and morally operating intention of God, they may be delivered from curse and damnation, and thus INDIRECTLY and MEDIATELY may be brought, through Christ, to everlasting salvation, agreeably to God's promises, as they are GENERICALLY, not SPECIFICALLY, set forth to us in Holy Scripture*.

That such is the real doctrine of the Church of England, in other words, that she teaches a *Predestination of life*, not DIRECT and MEDIATE, but INDIRECT and MEDIATE, inevitably follows from the circumstance, that while in her XVI. Article she hints at the possibility of the Elect *individually* departing from grace given, in her Homilies, and in her Burial Service, she distinctly states that the Elect, in her sense of the word, *may*, in their *individual* capacity, fall away utterly, and thus perish finally. Now this statement is palpably incompatible with the tenet of a DIRECT and IMMEDIATE *Predestination of individuals to eternal life*; for individuals, so predestinated, could not, by the very terms of their predestination, fall away utterly and irrecoverably. Therefore, the *Predestination to life*, mentioned in the XVII. Article, can only mean AN INDIRECT and MEDIATE *predestination of individuals*: or, in other words, it can only mean, a *Predestination of individuals to eternal life, through the MEDIUM of Election into the Catholic Church, in God's everlasting purpose and intention indeed; but still, (since God, in executing His purpose and intention, operates upon the minds of His intelligent creatures, not physically, but morally,) with a possibility of their defeating that merciful purpose and intention, and thence of their finally falling away to everlasting destruction*."

"It, 'the XVII. Article' distinctly enjoins us to receive God's promises, as they are generally set forth to us in Holy Scripture. The import of the word GENERICALLY, is; I suspect, very often, and very widely misapprehended by the readers of the XVII. Article, as it occurs in the English form. It is thought to be equivalent to *usually*; or *for the most part*." "But this is in no wise the meaning of the term." "Its sense is, not *generally*, as opposed to *unusually*, but *generally*, as opposed to *particularly*."*

* In Latin, *generaliter*, not *plerumque*.

"We must embrace the doctrine of *Predestination to life*; but then, as that predestination through the medium of Election into the Church Catholic, is so far as respects PARTICULARS, or INDIVIDUALS, only according to God's everlasting moral purpose and intention, the promises of God, in regard to Predestination and Election, must be received GENERICALLY, not *specifically*. That is to say, the promises of God must be received GENERICALLY, with reference to *the whole collective Church of the Election*, which Christ has founded upon a rock, and which agreeably to His express prophecy can never be finally overturned: not received SPECIFICALLY, with a reference to *a certain number of individuals of that Church*; whose particular predestination to life, might thence be erroneously pronounced absolute and irrevestible."*

Note D.

SOME FURTHER PASSAGES OF SCRIPTURE INCONSISTENT WITH THE DOCTRINE OF A
LIMITED ATONEMENT.

I. Romans xiv. 15: "Destroy not him with thy meat, for whom Christ died." Here, it is explicitly intimated that Christ died for him who might be destroyed, *i. e.* lost; plainly carrying the redemption beyond the limit of the Elect.

II. 1 Corinthians viii. 11: "And through thy knowledge, shall the weak brother perish, for whom Christ died?" Here, again, is the plain intimation, that Christ died for one who might nevertheless *perish*—a position openly hostile to the doctrine of a limited atonement.

III. Hebrews x. 39: "But we are not of them who draw back unto perdition; but of them who believe unto the saving of the soul." Here is the intimation that some in the way of life can draw back unto perdition. Either these were redeemed by Christ, or they were not; if not redeemed by Christ, they could not properly be said to draw back, for they were never in the way of life: if they were redeemed by Christ, then persons redeemed, may be lost, by apostatizing from the Gospel.

IV. Hebrews x. 28, 29: He that despised Moses' law, died without mercy, under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted *the blood of the covenant, wherewith he was sanctified*, an unholy thing, and hath done despite to the Spirit of grace?"

Here, the apostate sinner is declared to have been sanctified by the blood of the Covenant—plainly evincing, that even this wretched being has not been shut out of the pale of the redeeming efficacy of the blood of Christ, but by his awful denial, and abandonment of the Son of God. Indeed, ultimate apostacy is obviously incompatible with the doctrine of a limited redemption, and yet against this the Scriptures warn us: and St. Paul has declared, in terms fearfully expressive of his own views, his own personal danger, when he says, 1 Cor. ix. 27: "I keep under my body, and bring it into subjection, lest that when I have preached to others, I myself should be a *cast-away*."

V. St. Luke xxiii. 34: "Father forgive them, for they know not what they do."

Here, our blessed Lord prays for his murderers. Were they among the Elect? or does Christ pray for the forgiveness of those who are

* Faber on Election, pp. 308, 9 and 10.

reprobated, by his own decree, to eternal woe? I do not see how we can, on the Calvinistic theory, avoid one or other of these conclusions; either that the murderers of Christ were all among the Elect—or else that the prayer of our Lord was an useless and deceptive one, and the compassion which it implies, no compassion at all. To say that he did not know whether these men could be forgiven or not, is to deny His omniscience. To say that he meant to exemplify a forgiving disposition Himself, when he knew these individuals could not be forgiven, is to make Him a teacher of mercy through a deceptive medium. To say that the prayer was meant for the soldiers only, the official agents in the transaction, is to limit its extent, without authority from the context.

From the Christian Remembrancer, (English.)

MORAL EFFECT OF RITUAL IRREGULARITY.

The consequences of the wholesale neglect of keeping the Holy days are by no means slight. The arrangement of the ecclesiastical year is itself fraught with religious teaching; there is a propriety and harmony throughout, which is mutilated by the neglect which has prevailed; and the worst of it is, that, in cutting off these Holy days, ordinary discrimination has not been used. Ascension-day, the most sacred festival which Christian men can celebrate, has shared in the general ruin. This great festival is very rarely observed at all—scarcely anywhere as it ought to be; and does not doctrine suffer from this? Are not the blessed privileges immediately resulting from our Lord's ascension into heaven thrown into the shade, when they ought to be magnified and set forth as the very highest pursuits of a Christian faith? Surely, our *national* neglect of this great festival is scarcely short of the sin of Israel in neglecting to keep the feast of Tabernacles. Even when the service appointed for Holy days is not used, and there is no Divine Service, it would be something if ministers would comply with the Rubric, that notice shall be given of all Holy days and fasting days on the Sunday and Holy day immediately before. Persons might at least then be reminded of their private duties, however they were precluded the privilege of public worship.

Again—The evils arising from the omission of public catechising, which is enjoined upon every parochial minister, under severe penalties, by the Canon of the Church, as well as ordered in the Rubric, are too evident and too generally felt to need further notice here; and it is not needful more than to observe that the too common omission of the prayer to be used in the ember weeks, for the candidates for holy orders, tends to weaken the bonds which should hold together the Clergy and Laity; and is in many ways an hindrance to the due acknowledgment of the blessings resulting from the Apostolical Succession of the ministry.

With one more instance to the point proposed, the question shall be left to the judgment of the candid reader. Do we not owe many of our present evils to the very prevalent neglect of using the provision which the Church has made for almsgiving—the Offertory? Of course it is not meant to be inferred that the omission of this part of Divine Service is *the sole* cause of the low notions which prevail almost in every quarter

upon that subject; but doubtless it has helped on and countenanced them. *The duty of giving*, and *the disposition* with which we should give, and, above all, *the Great Being to whom* we give, are in that solemn part of our public service distinctly kept in view; and had the Christian people of this country (England,) been rendered familiar with it; had it been countenanced by the Clergy in general, as the treasury in which our oblations should be cast, we should have never witnessed the miserable expedients which the present age has devised to rouse the sluggish charity of a luxurious world. The proper channel for the alms of the Church having been dammed up, little miserable trickling rivulets have forced their way, pretending to the glorious name of charity; whilst, in point of fact, in too many cases, they do but contribute to feed the lusts of the flesh, and the vanity and folly of a fallen world; and how should it be otherwise? Can it be expected that men thus deprived of the right mode of distributing their alms, should give *what* they ought and *as* they ought? Left thus to their own devices, are they ever led to reflect that they are *unworthy* to make any sacrifice or oblation to the Most High; that it is "more blessed"—a higher privilege—to give than to receive? Too often the thought of men's hearts is not whether they are worthy to give, but whether Christ's poor people are worthy to receive. The humble spirit of the holy Baptist is scarce amongst us; so far from feeling themselves "*unworthy*," men will not even *condescend* to undo the latchet of their Saviour's shoes. Certainly things have come to that pass, that almsgiving has ceased to be connected with religion, and it is put upon a level with the payment of wages and debts; and, too often, the payment of these latter is attended with far more satisfaction, for principle of some kind is acknowledged, and most men find a pleasure in being just. Now, if, after reading the Offertory sentences, (as directed in the rubric,) wherein the duty and privilege of almsgiving is urged upon men in scripture language of the strongest and most powerful appeal, their contributions were received and humbly presented at the Lord's table, with the appointed prayer, that God would "*mercifully receive*" them; if men are to learn anything through the medium of hearing and seeing, they could not avoid perceiving that their alms were presented to the Most High God; and that it would be something like presumption to make Him an offering without at the same time humbly beseeching Him mercifully to accept it at the hands of unworthy and miserable sinners. A certain delicacy is felt when we venture to make a present to our dearest friend, lest what we give should appear mean and unworthy of his friendship. And yet how comes it with regard to almsgiving, which involves the idea of a present made to God, to one whose goodness towards us we never can repay, "who though he was rich, yet for our sakes became poor, that we through his poverty might be rich,"—that no respect is observed, that all reverential feeling seems to have vanished, that our greater gifts are made without prayer or humility, or any religious service whatever, in the midst of excitement and publicity, whereby men are taught to think they have rather conferred a favor than enjoyed a privilege? And perhaps the worst yet remains to be said. For, not only has this neglect stopped up the most appropriate avenues of giving, but it has actually damped the better purposes of those who, were the subject properly brought before

them, would heartily and willingly have given. A morbid fear and anxiety is not unfrequently entertained by pious and well-disposed persons, on the whole subject of almsgiving, as well as other good works, in which it becomes Christians to abound; an anxiety not as to whether God will be pleased to accept their offering, but lest they should be doing something which might appear like an attempt to purchase heaven, and render ineffectual their Saviour's precious blood-shedding; false notions, which may have arisen from some partial conception of Christian truth, encouraged, it may be by the doctrine of teachers who are not sufficiently careful rightly to divide the word of truth; or from the too prevalent habit of confounding the "*dead* works," deprecated by St. Paul, with the "*good* works," done after the inspiration of Christ's spirit, which are uniformly commended and diligently inculcated by him, and which, forasmuch as they spring from a lively faith in Christ, are pleasing and acceptable unto God. The customary use of the Offertory would have afforded a protection against such partial and erroneous views, and would have supplied, on the head of the almsgiving, at least a view of the case, which the preacher might have been tempted to omit.

POETRY.

CONFIRMATION.

The shadow of th' Almighty's cloud
Calm on the tents of Israel lay,
While drooping paus'd twelve banners proud,
Till He arise and lead the way.

Then to the desert breeze unroll'd,
Cheerly the waving pennons fly,
Lion or eagle—each bright fold
A loadstar to a warrior's eye.

So should thy champions, ere the strife,
By holy hands o'ershadow'd kneel,
So fearless for their charmed life,
Bear, to the end, thy Spirit's seal.

Steady and pure as stars that beam
In middle heaven, all mist above,
Seen deepest in the frozen stream:—
Such is their high courageous love.

And soft as pure, and warm as bright,
They brood upon life's peaceful hour,
As if the Dove that guides their flight
Shook from her plumes a downy shower.

Spirit of might and sweetness too!
Now leading on the wars of God,
Now to green isles of shade and dew
Turning the waste thy people trod;

Draw, HOLY GHOST, thy seven-fold veil
Between us and the fires of youth;
Breathe, HOLY GHOST, thy freshening gale,
Our fever'd brow in age to soothe.

And oft as sin and sorrow tire,
The hallow'd hour do Thou renew,
When beckon'd up the awful choir
By pastoral hands, toward Thee we drew;

When trembling at the sacred rail
We hid our eyes and held our breath,
Felt Thee how strong, our hearts how frail,
And long'd to own Thee to the death.

For ever on our souls be trac'd
That blessing dear, that dove-like hand,
A sheltering rock in Memory's waste,
O'ershadowing all the weary land.

[Keble's *Christian Year*.]

RELIGIOUS INTELLIGENCE.

School of the Diocese—Female Department.—In January, 1842, the male department was instituted, and in the course of the year about 30 pupils had the benefit of its teachings and discipline. The satisfactory report, as to its condition and prospects, from "the Committee on education" made to the Diocesan Convention in February, 1843, induced that body to direct the carrying into operation the female department, and the Committee are not without the hope, that they will be able soon to announce some definite arrangements, on this important subject.

Monthly Missionary Lecture at St. Stephen's Chapel.—That for September, was by the Missionary of St. John's Chapel, Hampstead, and the amount received was \$15.

Episcopal (So. Ca.) Journal—Extracts from it.—June 6th, Tuesday, Whitsun-week, at St. Paul's, Radcliffeboro', I read the Ante-Communion, and presided at the anniversary meeting of the Episcopal Female, Bible, Prayer Book and Tract Society. In the afternoon, at St. Philip's, presided at the annual celebration of the Sunday Schools of our city Churches.

11th, Trinity Sunday, one of the stated days of Ordination, at St. Paul's, Radcliffeboro', the Rev. F. B. Lee was admitted to the Holy Order of Priests, the Sermon was by Rev. M. H. Lance, who with the Rector of St. Paul's, and Rev. A. Fowler, concurred in the laying on of hands.

13th, Wednesday, at St. Paul's Church, Summerville, I preached, Confirmed 3 persons, and delivered the Address.

16th, Friday, at Columbia, after Divine Service by the Rector, and the Ante-Communion by the Reverend President of the College of South-Carolina, I preached.

18th, 1st Sunday after Trinity, at Camden, Catechised the children, preached, Confirmed 33 persons, and administered the Holy Communion. In the afternoon, I delivered an Address to those who had been Confirmed.

20th, Tuesday, at Claremont, I preached, Confirmed 25 persons, and delivered an Address.

June 22d, Thursday, at Clarendon, I preached, Confirmed 9 persons, and delivered an Address, and afterwards Confirmed in private one sick person.

23d, Friday, at Mr. William Clarkson's plantation, read "Evening Prayer," addressed and Catechised some of his people.

30th, Friday, at the semi-annual examination of the Conventional School, I assisted and conducted the devotions.

July 1st, attended a meeting of the Committee on Education.

3d, attended a meeting of the same Committee in the forenoon, and in the afternoon of the Board of Trustees of the "Advancement Society," being their quarterly meeting.

6th, at Cheraw, "Morning Prayer" was by the Rector of Grace Church, Camden, who kindly accompanied me hither, Baptism was administered by me to a gentleman, and after preaching on Confirmation, the rite was administered to 8 persons.

8th, at Society Hill, read "Morning Prayer," preached on the Holy Communion and Catechised some children.

9th, 4th Sunday after Trinity, at Cheraw, sickness confined me to my chamber, but all the services, both A. M. and P. M., were kindly attended to by Rev. Mr. Geer, of Wadesborough, N. C.; my sickness was much alleviated by the medical and friendly attention of the worthy physician and his lady, at whose house I was hospitably accommodated.

10th, after "Morning Prayer," by Rev. Mr. Geer, I delivered an Address to those who had been Confirmed.

12th, at Bradford Springs, read "Morning Prayer," preached and Catechised the children.

16th, 5th Sunday after Trinity, at Stateburg, I preached after "Morning Prayer," and the Ante-Communion by the Rector—at the Rectory read "Evening Prayer," the Lessons read by the Rector.

17th, at Mr. Clarkson's plantation, Wateree, read "Evening Prayer," and the Missionary preached to the black people.

20th, private Confirmation administered to a sick member of St. John's Church, Hampstead.

21st, a Candidate for Priest's Orders was examined, four Presbyters assisting.

August 4th, Friday, Rev. J. W. Miles was ordained Priest, the Service was by the Assistant of Paul's, Radcliffeboro', and he with the Assistant of Philip's, and the Missionary at St. John's Chapel, Hampstead, concurred in the "laying on of hands."

9th, the Church of St. Thaddeus at Aiken was *consecrated*, five Presbyters assisting—the Holy Communion was administered. In the afternoon, I was present at "Evening Prayer," and the Sermon.

24th, Festival of St. Bartholomew, at St. John's, Winnsborough, "Morning Prayer" was read by the President of the College of South-Carolina, and the Ante-Communion by the Minister of the Church, I preached on the character of St. Bartholomew, administered Confirmation to one person, and the Holy Communion. The "Holy vessels" of silver, appropriately and beautifully fabricated, which were now for the first time used, had been presented by some ladies of Charleston. In the afternoon, Rev. Dr. Henry preached, I read "Evening Prayer," and

Catechised the children, who were remarkably well prepared, both to recite and show that they understood our Catechism.

Sept. 8th, Friday, at Aiken, read "Evening Prayer," and preached.

11th, Monday, at Summerville, after "Evening Prayer" by the Rector, I preached.

17th, 14th Sunday after Trinity, at Grace Church, Sullivan's Island, I read the Ante-Communion, ("Morning Prayer" being by the Pastor,) and preached. In the afternoon, administered Confirmation to two persons, and made an Address. It was gratifying to notice the devout participation in the services of several officers of the Army and Navy, and of some seamen. The music was conducted with skill and effect, and though altogether vocal, there was chanting.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The "Spirit of Missions" for September, has several interesting articles, but fewer reports from Missionaries than usual. The plan of maintaining a Bishop to be sent to the Indians is judicious, and seems to find favor. The amount reported is for Foreign Missions \$1,709—from South-Carolina \$179; for Domestic \$1,264—from South-Carolina \$356.

Western New-York.—The business of the Convention, passed through with a quietness, decency and order, seldom witnessed in so large a body. The quietness of which we speak, was manifestly not the quietness of apathy and unconcern for the cause of genuine Christianity, for we can truly say we have on no similar occasion seen more emotion. It was, as the Bishop remarked in his closing address, a very rare occurrence, one that he had never witnessed in such fulness before—to see so large an assembly of men, no doubt having varying opinions, conducting their deliberations in so chastened and peaceful a manner, that not a word of unkindness or indication of ill-temper had been seen or heard. From this fact, our Diocesan inferred the evidence that God was with us and blessing us of a very truth; and then he proceeded, with how much emotion of fervent gratitude we need not tell those who were present, to enforce the duty of cultivating the peace and love enjoined in the Gospel. We wished, as he went on his extemporaneous address, for the pen of a practised stenographer, that we could record all those words of noble feeling, pious gratitude, of tender and moving exhortation. The sentiment expressed, the manner we cannot give, was, that it could no otherwise be regarded than as an evidence of the divine favor, that so much harmony and concord prevailed at a time, when all around us were spread the most painful proofs of restlessness and disruption, and when at times it seemed as if the very elements of the Church were upturned from the foundation. The address closed, the Bishop offered most appropriate prayers in numerous Collects from the Liturgy, and never have we felt so fully the force of the loud and devout *Amen*. It reminds us of what some old writer says of the same response in the olden day of the Church: 'It seemed as every tongue uttered it, and every heart went up with sound to the throne of God.' The first four verses of the 27th hymn were then sung, and as they closed the Bishop commenced the Gloria in Excelsis, in which he was joined by a burst of voices

which will not soon be forgotten. The benediction followed, and as many hands were shaken, and many eyes were for a moment dimmed; the common word of parting was "what a blessed time." God grant many ages of just such times in the councils of his Church. As to the Missionary organization of the General Convention, some of the most obvious defects are the following:

The Church at large is not equitably represented in the Board.

There is no provision in the Constitution which enables the Board to take the votes by orders or by Dioceses.

The secretaries and members of the Executive Committee, are ex-officio, members of the Board, with the right to speak and vote upon the approval of their own acts.

There is no constitutional provision by which the rights and feelings of the Bishops of those Dioceses, wherein the Missionaries of the Board labor, are secured against an extraneous influence, and interference, on the part of the Secretaries of the Board, in their correspondence with the Missionaries.

The relation to the Board which the Bishops of the Church are compelled to hold, the institution in this particular being modelled on the congregational platform, of placing Layman, Deacon, Priest, and Bishop on the same arena of debate.—*Utica Gospel Messenger*.

Bishop Otey's School.—It is to be opened on the 1st December, or sooner, if encouraged, which we cannot doubt it will be, for where can parents find a superior perceptor, for the conscience, the mind and the conduct? We are glad to notice that the Bishop is to have assistants, indeed we trust his part will be merely superintendence. His time is now too well occupied to be diverted to any pursuit which is not *strictly* auxiliary to the "one thing," belonging to all the ministers of Christ. We are aware of the claims of his family, and the meagre support derived from his office—but we must hope—that better provision will be made to prevent the immense loss to the Church and the country of having him turned aside in any degree from his present most useful career.

Connecticut.—The 59th Annual Convention was held June 13th and 14th—present, the Bishop, 63 of the Clergy, and many Lay-Delegates. There are 78 Clergymen and 14 Candidates for Holy Orders. The Bishop's Charge had for its subject "the Errors of the Times," and has already passed to a second edition.

New-Hampshire.—The 43d Annual Convention was held June 28th—present, 7 of the Clergy, and several Lay-Delegates. There are 10 Clergymen. The following was adopted: That in consideration of the uncertainty of obtaining Episcopal supervision from any Bishop of the neighboring Dioceses—and from the belief that the Church in the Diocese of New-Hampshire would be more rapidly extended by having a Bishop of her own, and that thus, more vigor and efficiency would be infused into all the the operations of the Church in this Diocese.

Resolved, That the Clergy of this Diocese are requested to call on the Standing Committee, to give the notice required by the 11th Article of our Constitution, for a Special Convention to make choice of a Bishop.

Resolved, That the Standing Committee be instructed to ascertain and report to the Special Convention, to be holden to fill the vacancy in the Episcopate; in what way support may be obtained for a Bishop in this Diocese; and to report also what steps are proper to be taken to obtain any donations or funds intended for the benefit of the Church in this Diocese. Wm. Horton, Wm. H. Moore, Levi Woodberry, *Committee*.

China.—The London Society for Promoting Christian Knowledge, are about to adopt measures for the Christianizing of China, as appears from the following extract from their monthly report for May last:—A letter was read from the Rev. *Vincent Stanton*, who has been appointed Chaplain at *Hong Kong*. The following are extracts: "I humbly solicit from the Venerable Society for Promoting Christian Knowledge, to aid in the efficient discharge of my office as Chaplain at *Hong Kong*:—Pecuniary assistance for: 1. A Church, of a large size, and on a more expensive plan than those ordinarily erected in *England*. 2. Schools for Chinese children, conducted by English and Chinese teachers, under my own supervision. 3. Printing of the Bible, the Book of Common Prayer, and other books and tracts, in the Chinese language. Grants of the Society's publications: 1. Books, globes, maps, Scripture prints, and stationary of all kinds, for Schools. 2. Bibles, Prayer Books, and Tracts, for distribution among sailors and others. 3. Books, to be deposited in a library intended for the use of students, and for circulation among British residents in *China*. A grant from the fund of *Clericus*, of Books and Tracts, to form lending libraries for the British troops in *China*. It is scarcely necessary that I should set forth arguments to prove the necessity of vigorous efforts on the part of our Church in *China*. The bare mention of the name of *China* is sufficient of itself to draw forth your sympathies. The general attention of the Church seems to be fixed upon it; and I fervently hope that there is in this a promise of good things for its long-neglected millions."

Church in Scotland.—The doctrine and teaching of the venerable Episcopal Church of Scotland has been uniform and unchangeable. The divine authority and institution of the threefold order of Bishops, Priests, and Deacons, the consequent necessity of the Apostolic Succession; the doctrine of the Sacraments, viz. that in holy baptism, we are in infancy born again of water and the Holy Spirit, and thereby made "Heirs of the Kingdom of Heaven," and that in the Eucharist, the divine life implanted at baptism is continually fed and nourished by the body and blood of our Redeemer, not by Transubstantiation, as the Romanists falsely teach, but rightly received by the operation of the Holy Spirit, as is taught by all the ancient liturgies of the Church, and following their language, by the Scotch Communion office in particular,—these doctrines have never ceased to be the authoritative teaching of the Scottish Episcopal Church. They have been taught from the beginning, by our Saviour himself, by His holy apostles, by the whole primitive Church, and by that living branch of the one Catholic and Apostolic Church, the Church of England, and by her, as a faithful witness of the truth, maintained against the false doctrines of schismatics and heretics.—"The Church."

*Parish Churches in England.**—Nothing can be so sacred, so public, so permanent, so really benevolent, so truly gracious an offering, as a building devoted to the worship of the living God. By what other work of man's hands can any one so securely perpetuate his love to God and man? Churches once built, as far as we can judge, never cease to exist, and to be as great a benefit as at first. Other buildings may lose their utility from changes in the wants of men and in the construction of society. But the wants of religion are always the same. A wonderful charm seems heretofore to have preserved the ten thousand parish Churches of the land; structures many of them scarcely superior to the surrounding cottages; of masonry so rude that the merest village architect would be ashamed to own it, and a farmer would not tolerate it for a cow-shed; yet they stand by a more than adamantine strength, the same as ever, as though the holiness of their purpose were a more durable thing than stone, and the prayers of their founders more binding than mortar. Since these Churches were first built, the deep foundations of ten thousand castles and mansions have been laid, and again dug up and scattered abroad; yet the very wood-work and the ornaments of those simple records of our forefathers' piety still survives.—*British Critic.*

Overwise.—The Charleston, South-Carolina Observer, a Presbyterian paper, has the following paragraph:—"LUCK.—The Utical Gospel Messenger in speaking of the transfer of the paper called 'the Church,' from Toronto to Coburg, closes his notice by wishing it 'good luck in the name of the Lord.' This word has been for some time nearly, or quite, excluded from *the Church*, as heathenish, but we find it creeping in again in company with lighted candles at noon, and other mummeries of Romanism."

It is a little singular that our Presbyterian friends who seem to know so thoroughly every thing about the Protestant Episcopal Church, should not be aware that the language so terribly rebuked by the Editor, is that of the Psalms of David, as used in the daily service of the Church, and that the version adopted by the compilers of the Book of Common Prayer, is that of Archbishop Parker's Translation, 1568, commonly called the Bishop's Bible. The expression 'good luck,' occurs in Psalm xlv. 5, and in Psalm cxxix. verse 8, is the sentence quoted by us. 'We wish you good luck in the name of the Lord.' What 'sharp optics' are those which espy either Heathenism or Romanism here!—*Utica Gospel Messenger.*

Strange.—To those of the Laity who, probably with good intentions unite in religious societies with Sectarians, and who, forgetful of the Scriptural precept, "Mark them which cause divisions and avoid them," contribute, with their pecuniary means, towards the strengthening of Dissent and the consequent weakening of Christ's body, the Church, we will address a paragraph, extracted from the December number of the *Irish Ecclesiastical Journal*:

It is lamentable,—it is more than lamentable,—it is a fact which should arrest the attention even of the most careless in the community,—that, at a time when the wants of their own Church are met with coldness and apathy, the laity are every week giving to so called religious

* Our friends at Aiken will read this article with pleasure.

purposes, of all sorts, that pecuniary assistance, which, if given to the support of their own Church, and the education of her poor, would in a great measure prevent, if not altogether supersede, the necessity of an application to government. Is a meeting-house, or a dissenting school-house, to be raised or supported in their neighborhood? The Methodist,—the Presbyterian,—the Ana-baptist,—the Romanist,—are sure to obtain a site for building, gifts of money and materials, and perhaps a few acres for a residence for the teacher of schism. What is the meaning of the almost daily announcements of "Protestant liberality" paraded in the Popish newspapers? The truth is this,—and it is a truth which cannot be too widely known,—that if it were not for the contributions of members of the Church, it would be perfectly impossible for dissent, Protestant or Popish, to make the progress, which—as far as the external condition of its buildings and teachers is concerned—it is at present making in this country. And that too, although it is notorious that dissenters give nothing whatever to the purposes of the Church. To attempt to discuss the motives which can lead men, otherwise amiable and respectable, to such a criminal abuse of wealth, would be a task both painful and humiliating.—*Church.*

Obituary Notice.

"When by the bed of languishment we sit,
* * * *

"See the dim lamp of life just feebly lift

"An agonizing beam, at us to gaze:

"Then sink again and quiver into death,

"That most pathetic herald of our own;

"How read we such sad scenes?—

How inadequate is language in giving utterance to agonizing grief! The sensibilities of nature are too acutely excited for expression—they are hushed into profound silence and sorrow. These sentiments are elicited by the mournful event of the decease of MRS. ANN CATHARINE LOGAN, consort of Dr. George Logan, who departed this life on the 23d ult., aged 39 years.

This excellent and amiable lady exemplified in the various relations of life in which she was placed, as wife, mother, daughter, sister and friend—*love*, the most ardent, affectionate and pure—and friendship the most faithful and sincere.

Mrs. Logan, early and zealously dedicated herself to her God and Saviour. She possessed and cherished a lively faith—her hopes were enlarged, and animated; her charity liberal and unrestricted by sectarian views or prejudice, for her disposition was mildness, meekness, and benevolence. She espoused with warmth the missionary cause, ever rejoicing in opportunities of doing good to all, and promoting the glory of her Redeemer. Blessed—she was a blessing to others. For a series of years, she was a diligent and faithful Sabbath School Teacher, for which a liberal education, extensive reading, and religious experience combined with a happy talent, peculiarly qualified her, and rendered her labors eminently useful and successful; and her memory is blessed by many of this generation, who derived a knowledge of the word of life from her lips;—even lately, although in weak health, her energies were engaged in the great vital cause of *religion*, as a *Tract distributor*, for she delighted in every occasion of imparting comfort, counsel and admonition to all with whom she conversed.

Bereaved friends! our loss is her gain—we have drank of the bitter, bitter cup of separation! The Lord hath in his providence seen fit to remove our beloved from a world of sorrow and pain, to a heavenly world—there to enjoy the rewards of the faithful; but while her spirit animates us, let us too prepare to follow.

AMICUS.

CALENDAR FOR OCTOBER, 1843.

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|---|--------------------------------------|
| 1. 16th Sunday after Trinity. | 18. Anniversary of the Orphan House. |
| 8. 17th Sunday after Trinity. | 22. 19th Sunday after Trinity. |
| 15. 18th Sunday after Trinity. | 28. St. Simon and St. Jude. |
| 18. St. Luke. Anniversary of Society for Relief of Widows and Orphans of the Clergy of the P. Episcopal Church. | 29. 20th Sunday after Trinity. |

REMOVAL OF A. E. MILLER'S BOOK STORE, to his
old stand, No. 4 Broad-street, where he offers for sale a variety of Miscellaneous and Religious Books, and keeps the Depository of Sunday School Books, supplied with the latest publications of the General S. S. Union. He has also for sale Blanks of various kinds, &c. The Printing Business is carried on by MILLER & BROWNE, at the same place, where they will execute any work in that line, in a neat and expeditious manner. Subscriptions received for the "Rambler," a new daily paper, and for the several religious papers for which he is Agent.

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2. Discourses on Romanish and Dissent—by William Dodsworth.
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2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Edward Frost, Esq. office No. 50 Broad-st. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian, Mrs. Thos. H. Deas, Society-st., near East Bay, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

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